



The Advocate

VOL LIII.

NO. 12.

 **The** 
Reformed Presbyterian
= ADVOCATE. =
DECEMBER 1919.

Published in the interests of the Principles and Institutions of the
General Synod of the Reformed Presbyterian Church.
A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.

 **CONTENTS,** 

Editorial	237
Tithing and the work of our church	238
Letter from Doctor Taylor	240
Letter from Rev. Wm. Waide,	243
Islam; a religion without a Redeemer	246
The Third Church Philadelphia	247
Synod's Budget	256
The Philadelphia Presbytery	257
Our Prayer League	257
Letter from Kentucky	258
Among the Churches	258
Our College and Seminary	261
Christian Endeavor Topics	262

PUBLISHED MONTHLY BY

REV. R. W. CHESNUT, Ph. D., Editor and Publisher.

AT Duanesburgh, N. Y.

= Terms: \$1.00 Per Year in Advance. =

ADVOCATE PRINT, Duanesburgh, N. Y.

Entered as Second Class Mail matter, October 29, 1919, at the Post Office at
Duanesburgh, N. Y., under the Act of March 3, 1879.

Acceptance for mailing at the special rate of postage provided in
Section 1103, Act of October 3, 1917, authorized
September 27, 1918.

The Reformed Presbyterian ADVOCATE.

Stand fast in the faith, quit you like men, be strong.

Published the first of each month by Rev. R. W. Chesnut, Ph. D. at Duaneburgh, N. Y.,
Subscription; \$1, Per Year in Advance.

VOL. LIII.

DECEMBER 1919.

NO. 12.

EDITORIAL

THE TITHE.—What is it? It is the tenth of one's income, that which we owe to the Lord. It is that part of what God has given us that He claims as His own. This was a law in Israel and has never been abrogated. It is what all Christian people should give for all purposes in Christian work. However, there are few people who give it. In Malachi's time the Jews were not giving the tithe, and God said, "Ye have robbed Me." Judas was complaining of hard times, but God said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open the windows of Heaven and pour you out a blessing, that there shall not be room to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts."

But some one will say, I cannot afford to pay the tenth. Then you cannot afford to pay your debts, and a debtor to God is as binding as one to man, even if He is long sparing in mercy.

But some other person will ask, how am I to compute the tenth? What is my income? Is it the tenth of all I earn or is it the tenth part of the net proceeds of my earnings after all expenses are deducted? Another will contend that it is easy for a man who earns a regular salary to know what his tithe is, but how is the farmer, who derives his income from many sources, to compute his income? This would require a system of book-keeping that the farmer cannot well attend to.

To our mind, these difficulties are not serious ones, yet as most of our people have had little or no experience in giving the tithe, would it not be well for some one of the brethren, when writing on the subject of tithings, to take up these points and make the matter clear.

Congress has made the necessary laws for the enforcement of the prohibition amendment to the National Constitution, and although the President vetoed the measures as they were passed,

within a few hours they were repassed with a promptness that is seldom seen in Congress. It seems as if our lawmakers really mean business. January 16, 1920, will soon be here and then we will be rid of the liquor traffic, with the exception of the cases at lawbreaking by the more reckless liquor men.

TITHING AND THE WORK OF OUR CHURCH

The average income before the war, of every person of the age of church membership, was \$300 per year. It is at least no less than that now. One-tenth of that amount is \$30. The average tithe for every man and woman and boy and girl who belongs to the church.

According to the year book of the Federal Council of Churches of Christ in America, the membership of our denomination in 1918 was 2386, and for that same period we spent for all purposes \$32,000. We see, then, without any figuring whatever that this amount was not nearly what it should have been if we accept the obligation to keep the law of the tithe, and I am sure that we do.

But the past is gone, with its mistakes and failures; we are now called upon to build for the new age. What could we do as a church if every member would obey this God-given law? General Synod has asked that the sum of \$5 per member be raised for benevolences this year, that sum to be distributed as follows: Three dollars to Foreign Missions, \$1 to Home Missions and \$1 to Cedarville College. In other words, we are asked to contribute \$10,000 for all our church work, outside of our local expenses. The committee making the recommendations figured on the basis of 2000 members. Now let us see, taking the \$32,000 we raised last year, which, of course, included the benevolences for that period, and to it add the \$10,000 which Synod asks as the amount needed to carry on our missionary and educational enterprises for this year, and this year's part of the \$50,000 Sustentation and Reconstruction Fund, which would be \$10,000, and we have a total of \$52,000 or \$20,000 more than what we raised last year.

But multiply 2386, the number of our members, by \$30, the average tithe, and we have the sum of \$71,580, which, after meeting all the demands of church work at home and abroad, would leave a balance of practically \$20,000.

But supposing we did this for five years, instead of \$160,000 which would be raised for that period, if we gave at the same rate that we did in 1918 we would have the sum of \$357,400, or a balance of \$199,400 to turn into the work of reconstruction

Let us suppose that after paying the \$50,000 for the Recon-

struction Fund, we should use the balance in any one line of our churches' needs. With \$147,400 we could erect a girl's dormitory and a science hall for Cedarville College, worth \$50,000 each; endow the Morton Bible chair for \$25,000 and have \$22,400 to put into a scholarship fund for needy students, or to buy a farm on which needy boys might earn their way to a Christian education. And when we think of the splendid work that our college has done during the twenty-five years of its history, I am sure that all will grant that it is worthy of just such support.

I do not have the figures for the value of our property in India, but figuring that we were to double our working force, we would spend for physical equipment and amount equal to the present annual expenses, which is estimated for this year at \$6000, so that to double our work we would have to give \$12,000, and so on every time we added to our workers, a number equal to that which we at present have on the field, we are able to make a fairly correct estimate. With the \$147,400 which we have mentioned, we could quadruple our equipment and the number of workers, and have \$105,400 to add to our present Foreign Mission endowment. We would then be able to do a little more than touch the border of those 100,000 Indians who are dependent on us, and on us alone, for the satisfaction of their physical, mental and spiritual needs.

And now, what could we do in Home Missions? We could take over the Turkey Creek property and erect a plant worth \$25,000, which would be the centre of the life of that whole district. We could put half a dozen teachers, a minister and a physician in that needy field, and have at least \$50,000 to put into work at some other place where God sees fit to open the door.

In church extension we could erect ten new mission churches and manses and put a man in each at a living salary. This also would be worth while, for we would thus double our congregations in five years.

But if the money was distributed as it, of course, would be, we could erect a science hall, costing \$25,000, and endow the Morton Bible chair with an equal amount for Cedarville College, double our workers and equipment in India and establish one new Home Mission church each year for five years, either in Kentucky or elsewhere. Surely, with such possibilities as these before us, and who will deny them? shall we not rally to the support of our church as we have never done before?

God says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, if I will not open the windows of Heaven and pour you out such a blessing that there shall not be room enough to receive it."

Where is God's house if it is not the Christian church? Why should there be meat in God's house unless to do his work? Cedarville College, our Mission in India and our work in Kentucky are God's appointed tasks for the Reformed Presbyterian Church. Shall we fail God? Or shall we be true to Him and to His law of the tithe and thus open the windows of Heaven for the downpour of blessings He is able and willing to bestow?
W. P. H.

LETTER FROM DR. JOHN C. TAYLOR

Let me first call attention to the mistakes made in the printing of my last letter, where Mihi Lal's salary is mentioned at \$4 a week, should be \$4 a month, and total income \$7 a week should be \$7 a month.

Now, dear readers, please refer to this same July number of the *ADVOCATE* and at least look over the latter part of page 151 to get the connection with what I am about to write. Send if possible, as many of you as can, would do well to get a copy of the maps of our district, several hundred of which are now in the hands of the Board.

Shuggan, the young man who was sent back to his home five times, has been having some most harrowing experiences.

I will try to tell you some of them, although if I could speak face to face I am sure I could come nearer giving you the right impression. He continued to study until Saturday evening, ay 24. About this time we heard rumors of the death of his father, but he, as well as the rest of us, thought it to be a trick to get him away. The following Friday, May 30, we were due in Saharanpur, for the beginning of Summer School, so I decided it would be better to drive to Saharanpur, instead of riding by train, a distance of 20 miles, taking Shuggan with me, and make Abdullapur on the way, though it would be considerable out of the way, and investigate the case. With this in view, and thinking then it might be possible that he would decide to stay in Abdullapur, I called him to my room Saturday evening, and had a good, long heart-to-heart talk with him. Please notice God's hand in all this. Some time that same morning his mother and a young man, his cousin, had left Abdullapur and were coming after him. Shuggan had not yet been baptized, and so I catechized him thoroughly that Saturday evening as to whether he denied it or not, and why, etc., and found him quite ready and anxious for baptism. On Sabbath morning we baptized him, and as we came out of church the old grandmother was at the door and fell at his feet, and crying most distractedly, and said, "Your father starved himself to death grieving for you (which was certainly true) and your grandfather and I will ere

long, if you don't come back." His mother has been dead for nine years. This touched him very much, for just the evening before I had made a strong point of this fact that his greatest earthly call should be for his home folks. He took the news and her complaints very quietly, and the following Wednesday, when we were ready to go, said that he would rather not go, for they would make it harder for him to leave them there, but it seemed to me best for him to go along. (I still felt called upon to go, for there were people in two other villages that I wanted to see.)

Shuggan, Mihil Lal, the old grandmother and the cousin left early Monday A. . in the mission ox-cart, which took them about three-quarters of the way. The rest of the way they walked, getting in at about 6 P. M. I left about 3 P. M. in my horse and cart, getting to Muzaffaravad between 8.30 and 9, where I stayed with the old Vedic Doctor mentioned in my last letter. Although I tried to get out of it, he honored me the best way he knew how to—that is, by giving up his bed to me. The next morning, bright and nearl, we started off for Abdullapur. It was only about four and one-half miles' ride, but it was terrifically hot before we got there. As we had left Rurki the evening before, a strong hot wind had been blowing, which was just as much as I care to ever meet. My syce, the fellow who takes care of my horse, cuts grass, etc., thought I was crazy for starting out against such a wind, but they were expecting me in Abdullapur, and I felt obliged to go.

When I arrived in Abdullapur, Mihi Lal told me the clever trick Shuggan had played the night before. As soon as he got home he grabbed the water pail and rope, and, going to their well (the big well from which no one but Hindus are supposed to draw water, and only high-caste Hindus at that), he drew several buckets of water before any one realized what he was up to. Thus he defiled the well; also before he had been home half an hour he had handled all the family cooking utensils, so you see he had not only his own family so hopelessly involved in broken-caste rules that their hands were tied, but also every one who took water from the contaminated well was, by strict rules of caste, so defiled that if they had not inconsistently chosen to ignore the fact, would have called for very expensive purification ceremonies. But the family is in high standing in the community, and so many were involved they chose to ignore all, and let it slip, and did not even mention to him the fact that he was contaminated, only to the extent that if he would consent to undergo reinstating ceremonies they would have him reinstated in honor in the caste.

I talked with several people, and tried to impress upon them

the fact that we had not kidnaped or hypnotized or coerced him in any way, nor had I given the village watchman \$20 for hoodwinking Shuggan into going along with us. They thought surely I had used some strange power over him.

The heat was almost unbearable in the low village mud houses, and trees, though large and heavily leaved, afforded very slight protection from the intense glare. Shuggan had held out against all their persuasion, and about 2 o'clock the old grandmother came to me as I was sitting on a cot, and, putting her forehead at my feet, begged me to let Shuggan stay. I told her and all, as there was a great crowd present, that I would not hinder him if he wanted to stay, and that we had no work for him now, but if he chose to come along with me we would give him religious education and teach him to read and write, then, after that, we would have two positions open, one school teaching, the other preaching, either of which he might choose; or, again, at that time or at any time, he was at liberty to come at home. Then the old grandmother tried to give me 42 rupees. I did not understand, and thought that she might think that I was a slave dealer; but Mihi Lal said afterward he thought she meant only to reimburse me for the expenses we had had for Shuggan's food for the three months he had been with us, thinking that I would then be more apt to let him go. Soon after this I was ready and was in the cart saying good-bye to the crowd, when, to my surprise, Shuggan came up and said: "Excuse me, Sahib, I guess I will have to stay." I, of course, spoke out plainly, so that all would hear it: "As you wish," then to him rather on the aside, "I only ask you to remember the promises you have made, not to me, but to God," referring to his baptismal vows. He said he would, so I left him in God's care, for he was in great danger, not only morally and spiritually, but also in danger of being injured physically, if not killed outright, as many have been. We have told him of instances where physical injury had been inflicted, and he was on his guard. However, we must recognize God's hand in keeping him.

It seems just as I was getting ready to leave they got Shuggan off into a room and made him a lot of promises, for example, he was to get a fine new wife; the family property would be so divided that his income would be sufficient to meet his needs throughout life without his doing a stroke of work; the Arya Somaj (a reformed sect of Hindus) was going to furnish him with a private tutor for any line of study he chose to take up, and it was not to cost him nor any of his family a cent. Regarding this last promise, he made them write it out on paper and put a Government stamp on it, and sign over it, thus it became a legal document, and would stand in Court. As I said, he decided to stay.

For three days he studied; then he became sick. I do not know what the cause of his sickness was, but am very suspicious of trickery by some of his relatives. For about 10 days he lay sick and then walked the whole of the way in one day to Rurki, though still having fever, and the next day come on to Saharanpur by train. For days he could scarcely get about, but we were able to break his fever and straighten out his indigestion in about a week. He now is in good health, and studying hard.

Mihi Lal has just been out in that district for the past 10 days, and got a bad reception, and was roughly handled, so it is evident that there is something in store for us when get there this winter. Satan, as usual, will no doubt find willing agents to do his bidding, in his fight against the coming of the Kingdom of our Lord, but we rest in the assurance, "Lo, I am with you always.

Yours, in His service,

JOHN C. TAYLOR.

NETTER FROM REV. WM. WAIDE,

September 1, 1919.

Dear Friends

In my letter last month concerning divorce under the Mohammedan law, I spoke only of the divorce effected by the husband at his will, without the intervention of a Court of law. I want to mention now the divorce which is accomplished by the mutual consent of the husband and wife. Such a divorce is called "Khula" in Urdu.

A divorce by "Khula" is a divorce with the consent and at the instance of the wife, in which she gives, or agrees to give, a consideration to the husband for the release from the marriage tie. In such a case the terms of the bargain are a matter of arrangement between the husband and the wife, and the wife may, as a consideration for the divorce, release her dower and other rights, or make any other agreement for the benefit of the husband.

The divorce of "Khula" is complete and irrevocable from the moment the husband repudiates the wife.

Non-payment by the wife of the consideration for a "Khula" divorce does not invalidate the divorce, but the husband may sue the wife to recover the amount payable by her under the agreement.

Another form of divorce is that which is called "Mubarat," or mutual release. This form operates as a complete discharge of all marital rights on either side. It is effected by mutual consent, and it differs from "Khula" in that no consideration passes

from the wife to the husband. But, like "Khula," it becomes complete and irrevocable from the moment of repudiation.

Apostasy from Islam of either party to a marriage operates as a complete and immediate dissolution of the marriage.

An agreement between a Mohammedan husband and wife which provides for future separation in the event of disagreement between them is void as being against public policy.

The wife cannot divorce herself from her husband except in the cases mentioned in the second and fifth paragraph of this letter. But she may *sue* for divorce on the ground of her husband's impotence or on the ground of "imprecation."

No decree can be passed in a suit for divorce on the ground of the husband's impotence, unless it is proven (1) that the impotence existed at the time of marriage and (2) that the wife had no knowledge of it at the time of marriage.

If the facts mentioned in the above paragraph are established, the Court will adjourn the further hearing of the suit for a year in order to ascertain whether the infirmity is inherent or whether it is merely supervenient or accidental.

If the defect is not removed within the year the Court will pass a decree dissolving the marriage on the application of the wife. The divorce becomes irrevocable when the decree is passed.

If a husband charges his wife with adultery (this is called "imprecation") the wife may claim divorce by a suit, but "imprecation" does not ipso facto operate as a divorce.

A wife is not allowed to claim divorce on any other ground, not even if the husband fails to perform the obligations arising out of marriage.

The rule of English law which makes the husband in divorce proceedings liable *prima facie* for the wife's costs, except when she is possessed of sufficient separate property, does not apply to divorce proceedings between Mohammedans. (Under the Mohammedan law, contrary to English common law, the husband does not by marriage acquire any interest in the property of his wife.)

LEGAL EFFECTS OF DIVORCE.

The following rights and obligations arise on the dissolution of a contract of marriage by divorce, and whether it is effected by a judicial decree or without it:

(1) The wife is bound to observe the "iddat" (the time of probation which a divorced woman, or a woman, must wait before she can marry again), but not if the marriage was not consummated.

(2) If the wife observes the "iddat" the husband is bound to maintain the wife during the whole period of the "iddat."

(3) The wife cannot marry another person until after the completion of her "iddat." And if the husband has four wives, including the divorced one, he cannot marry a fifth one until after completion of the "iddat" of the divorced wife.

(4) The wife becomes entitled to the "deferred" dower. (The amount of dower is usually split into two parts, one called "prompt," which is payable on demand, and the other called "deferred," which is payable on dissolution of marriage by death or divorce). And if the "prompt" dower has not been paid, it becomes payable immediately on divorce. But if the marriage has not been consummated, the wife is not entitled on divorce to the whole of the unpaid dower, but only to half the aggregate amount of the "prompt" and "deferred" dower.

(5) In the event of the death of either party before the expiration of the period of "iddat," the other is entitled to inherit to him or to her in the capacity of wife or husband, as the case may be, provided the divorce has not become irrevocable before the death of the deceased, the reason being that the husband might have revoked the divorce if death had not supervened. But there is no such right after the divorce has become irrevocable.

If the divorce is pronounced in death illness, and the husband dies before completion of the wife's "iddat," the wife is entitled to inherit to him even if the divorce had become irrevocable prior to his death, unless the divorce was effected with her consent, the reason of the rule being that a sort of inchoate right of inheritance arises on death illness, and the husband cannot defeat that right while on death-bed. But the husband is not entitled under similar circumstances to inherit to the wife, if the wife dies before completion of her "iddat," the reason being that the divorce proceeded from him and not from her.

Neither the husband is entitled to inherit to the wife, nor the wife to the husband, in the event of the death of either of them after the expiration of the period of "iddat."

(6) In the case of a divorce completed by a triple repudiation, it is not lawful for the parties to remarry unless the woman shall have been married to another person and divorced by him after consummation of the marriage.

I have given you the bare facts on this subject, without making any comments, which I think would be unnecessary. I remain,

Yours, in His Service, W. WARDE.

NOW is a good time to renew your subscription to the ADVOCATE.

All matter for publication should be in the publishers hands not later than the middle of the month.

ISLAM: A RELIGION WITHOUT A REDEEMER

A Syrian Christian scholar, well versed in Mohammedan lore, and as eminent for his piety and beautiful charity as for his high literary culture, has recently recounted to me the result of his investigation of the fatal defects of Islam with respect to providing a way of salvation. In illustration of the subject, he cited the experience of the first five Caliphs as proving that they all trembled with fear in view of death, as they saw no ransom for sin, no propitiatory sacrifice, and no means of quieting the troubled conscience.

Some of these Caliphs were men of noble traits, high character, charitable, just and honorable. They enjoyed the confidence of Mohammed, and must have availed themselves of all the support and comfort which their faith in him as a prophet could afford. Their belief in the decrees of God is an element of tremendous strength. Yet it is true that when as honest men they looked death in the face, they shrank as if unprepared to meet their God.

The first Caliph was Abu Bakr, styled the Siddiok or Veracious, because he believed Mohammed in all things, especially the story of Mohammed's mi'araj or night journey to Heaven and to Jerusalem. Others ridiculed the story, but Abu Bakr believed it. He was the constant companion of Mohammed. He knew all his teachings. Yet his Arabic biographers narrated that he was greatly distressed in view of death, and used language indicating great uncertainty bordering on despair.

One day he said: "Would that I were a tree, to be cultivated and then eaten." Seeing a bird, he said: "Blessed art thou, O bird: you eat from the tree and are shaded by it, and then depart, giving no account! Would that Abu Bakr were like you!"

Again he said: "Would I were a green herb, to be eaten by the beasts." And at one time, "from the intensity of his terror he trembled, and his breath became offensive." (*Daierat el Maarif*, Vol. 2: 39.) On the day of his death he said to his daughter, "Today I shall be stripped of all merit of my charitable gifts, and receive my recompense; if of joy, joy everlasting; if of grief, grief everlasting."

How different this "if" from the "I know in whom I have believed" of Apostle Paul; and his assurance, "Henceforth there is laid up for me a crown of righteousness."

Omar ibn el Khottab. This great man, the second Khalifa, was one of the bravest, wisest and most humble and pious of all the heroes of Islam. And his language on the approach of death is most affecting showing that this thoughtful and remark-

able man longed for, but could not find a Redeemer and an Atonement for sin. None of his contemporaries surpassed him in eloquence, justice and self-denial, and he was the intimate friend of Mohammed. In his last days he said:

"Would that I might deliver myself; I am like a drowning man." Ibn el Abbas says: "I said to him, Mohammed is dead. He is pleased with you, and will help you, and the same is true of Abu Bakr." Omar replied: "If I had all the wealth between the sunrise and the sunset, I would redeem myself from the terrors of the vision of what is to come." Another of his friends reports it that Omar said: "If I had the world full of gold, I would redeem myself from the torments of God the Exalted before I see Him." Before he died he said to his son Abdullah: "Place my cheek on the earth." He did so, and then he said: "Woe unto Omar and to Um Omar (the mother of Omar) unless God forgive him." He then exclaimed: "Would that I had never been created! Would that my mother had not borne me! Would that I were nothing! Would that I were utterly forgotten!"

When we remember that Mohammed once told Omar that when he entered Paradise he saw a palace which he was told was made for Omar and was awaiting him, and that Omar was a master of all the teachings of Mohammed, we can understand how little solid peace and satisfaction he gained from all the promises of Mohammed, and from his own good works and self-denial. He feared to meet God. He had no knowledge of a Redeemer, and yet he would have given the wealth of the world to ransom his own soul.

THIRD CHURCH, PHILADELPHIA.

Although no news from our church has appeared in the "Advocate" for some time, this is no indication that we have become benumbed in our activities. The truth of the matter is, we have all been so actively engaged during the last ten months, that we have had to leave you unacquainted with our work.

During the month of August, 1918, a committee from the Albanian Greek Church visited us, and intimated that they would like to purchase our place of worship. This was, indeed, a surprise, as we had no intentions of selling our church. A special congregational meeting was called, and it was decided to sell our church property, providing we got what we wanted for it. The consequences were, that the Albanians purchased our church, and on the last Sabbath of November, 1918, the pastor preached the last sermon in this old historic building

from the text, "Ye have not passed this way heretofore," the subject being: "The golden gate of opportunity."

Left without a place in which to worship, with material and labor increased over one hundred per cent., on account of war conditions, and with no special place to hold services, the outlook was indeed dark and discouraging. But we had faith to believe that God never closes one door without opening another. Indeed the history of our church during the last ten months is an exemplification of God's truth: "The Lord will provide." In these trying circumstances we were fortunate in securing a hall in the Lighthouse, located at Mascher and Lehigh avenue. Here we worshipped for almost a year. In the meantime the committee appointed on securing a suitable location for a new church reported that they had secured the properties located at 3405 and 3407 on Front street. A committee on church building was then appointed to erect a structure on that site. Mr. George Savage was our architect, and the contract was given to Bro. Bartram Bond. The specifications called for an auditorium with a seating capacity for four hundred people; a Sabbath school room with a seating capacity for one hundred scholars; a hardwood floor, both in the main building and Sabbath School room; two toilets, electric light, steam heat, a cellar in which was to be installed an eight hundred dollar furnace, the front of the building was to be of granite stones.

On the beginning of September of the present year the contractor informed the building committee that he had completed the work as per contract. The committee then installed new pews with a seating capacity for three hundred; a new pulpit, and three new pulpit chairs. The Ladies Aid Society purchased two hundred dollars' worth of carpet, so that the interior of the building might look as attractive and comfortable as possible.

On September 22, a special congregational meeting was held to consider the day the new building should be opened, and to make arrangements to raise enough money to pay our indebtedness. This was the most spirited congregational meeting ever held in connection with our church. God's spirit was certainly poured out upon us; enthusiasm, optimism and liberalism were the "isms" which characterized this meeting. Many signified their willingness of making sacrifices, so that we might move into a church that was clear of debt. It was finally resolved that we dedicate our new church on the first Sabbath in October; that three services be held, and at each of the services pledges and special offerings be taken.

The 5th of October, 1919, will long be remembered by our

congregation. The morning looked threatening, but the clouds soon passed away, and the sun came out to smile upon us and bathe us with his light. The morning service was held at 10.30 o'clock. The platform was beautifully decorated with palms and flowers. The Rev. James L. Chesnut and the Rev. David L. Doherty occupied seats on the platform, and had charge of the preliminaries. The sermon was preached by the pastor, after which appropriate selections of Scripture were read responsively. The keys of the church were transferred from the chairman of the building committee to the president of the board of trustees. The church was then dedicated with prayer by the pastor.

The afternoon service was held at 3.30 o'clock, about three hundred being present.

The evening service, which was a popular one, was held at 8 o'clock. The building was crowded. Many chairs had to be placed in the rear to accommodate the people. The following ministers were present and occupied seats on the platform: Rev. R. W. Chesnut, Ph. D., Rev. F. Wilson, D. D., Rev. William Hawthorne, Rev. David L. Doherty and Rev. James L. Chesnut. All these ministers delivered excellent addresses. Their words of congratulations and counsel were well received by an attentive audience. We thank these brethren for their appropriate and helpful remarks; they give us encouragement to go forward to keep the old banner of the Covenant still flying.

At all these services pledges and contributions were received for the cancelling of our indebtedness. You may realize how agreeably surprised everyone was when the pastor announced that we had received twenty-two hundred dollars in cash, and eight hundred dollars promised by pledges. At the time of writing we have received from promised pledges about five hundred dollars, making a total cash contribution of twenty-seven hundred dollars, with three hundred dollars that have not yet been paid. This not only clears our indebtedness, but gives us about twelve hundred dollars in the treasury besides. After announcing the amount contributed, the pastor thanked the congregation and friends for their generosity, but reminded them, that while the cancelling of the debt was a tribute to their liberality, the glory should be given to God. He then called upon the Rev. F. Wilson, D. D., to offer a prayer of thanksgiving. The service was brought to a close by the Rev. William Hawthorne pronouncing the benediction.

On Sabbath morning, October 12, the Sacrament of the Lord's Supper was observed by our congregation. The morning was wet and dreary. It seemed as if the Lord were test-

ing us, but the large number that was present clearly showed that we were no fair weather Christians, though some had traveled over fifteen miles to participate in this holy ordinance.

After the sermon, and the fencing of the tables, the communicants in a very reverent manner walked slowly to the table of the Lord, singing part of the twenty-fourth Psalm. It was indeed a solemn and impressive scene as fathers and mothers, accompanied by their children, sat down together to commemorate the dying love of their Lord and Saviour.

The whole season was one of unusual spiritual refreshment and blessing. The preparatory messages brought to us on this sacred occasion by Rev. John Parks, B. D., and the Rev. Matthew Hyndman, D. D., were stimulating and edifying. Truly we can say that we had a foretaste of the great supper of the Lamb prepared in heaven for the redeemed. Fourteen new members united with us, and on Monday evening, at the close of these special services, one child was baptized.

THIRD CHURCH, PHILADELPHIA.

A sermon delivered by the Rev. Thomas Whyte, M. A., pastor of the Third Reformed Presbyterian Church, upon the occasion of the dedication of the new church building at Front and Ontario streets, October 5, 1919.

Text: Isaiah 60: 1. Arise, shine, for thy light is come and the glory of the Lord is risen upon thee.

How the Church Can Fulfill Her Mission.

Several weeks ago I visited a certain church. As it was the first time I had worshipped there, I stood for a few minutes on the pavement to take a view of the building. There was nothing specially attractive about it. It was just a common ordinary stone and brick structure. Nothing massive or magnificent about its appearance; no great spire towering up into the heavens to give it a look of dignity. No architectural adornments and embellishments to remind one of ancient and medieval art. As I stood there, suddenly the lights in the interior of the building were turned on. As they shed their rays through the stained windows there was revealed to me in marvelous and indescribable beauty, the figure of Jesus Christ with a lamb in His arms. A moment before the lights were switched on, that window had no special attraction for me, now it had become the object of my attention and admiration. As I stood there enraptured by the presentation of Jesus Christ as the Good Shepherd, there was plainly demonstrated to me a lesson of singular significance. That figure in the

window seemed to say, if the Church is going to set forth Jesus Christ in his beauty and real character to a sin-cursed and perishing world she, herself, must be bathed in the light of the effulgent glory of the risen Redeemer.

Christ established His church for the special purpose of shedding forth the light of the glorious Gospel. On the day of Pentecost God poured His spirit upon the infant Church, to quicken, aid, and guide her, in her divine mission. But it is a lamentable historical fact, that the Church has never taken full advantage in the utilization of the gifts, with which God has endowed her. During the nineteen hundred years of her existence, the Christian Church has not shed forth the light according to her capacity, and she never will accomplish God's expectations until:

I. Jesus Christ is set forth as the saviour of sinners.

Nineteen hundred years have not obliterated the stains of sin from the heart of man. The soul in its unregenerated state, is still hard, black and corrupt. The only remedy that has been provided for the soul's restoration, and which has proved efficacious, is Jesus Christ, the saviour of sinners.

You remember when John addressed his disciples on one occasion he said, "Behold the lamb of God that taketh away the sin of the world." This should be the message of the Church today as she looks upon the great mass of suffering and diseased souls. Jesus Christ is the only hope for sinners, hence the need of giving him the pre-eminent place in our preaching and life. I find from reading, that the men who have been most successful in the ministry, and in God's service, have been the men who gave Jesus Christ a conspicuous and pre-eminent place in their lives and messages. I see Peter standing up before a great audience on the day of Pentecost. He is shaking with emotion. His eyes are sparkling with joy, giving an outward expression to a heart that is filled with a real enthusiasm, and, as I listen, his thoughts all converge on Jesus Christ and His resurrection. At the close of that sermon three thousand are brought into the kingdom of God.

We see Paul, a learned, erudite and scholarly man, going from town to town establishing churches: his one theme is Jesus Christ and him crucified. In his declining years, when his body is bent; the hand shaking, the eye dim he raises his voice and in triumph of soul cries out, "For me to live is Christ but to die is gain."

We look back down through the corridors of time to the seventeenth century. There we see the founders of our denomination over in Scotland suffering persecution; yea, going to the very scaffold to offer their lives as a sacrifice for the Gospel.

and for their God-given principles. Threats and fire cannot intimidate them. There they stand waving the old banner of the Covenant and shout "Jesus Christ, the Head of the Church, and King of Nations."

Whether or not our Church has deviated from these blessed principles which inspired our fathers. Whether it can be charged against us that we have degenerated in our worship of God; whether we have failed to manifest that spirit of courage and enthusiasm which so characterized the founders of our denomination, I am here to tell you that this Church gives Jesus Christ a pre-eminent place. In our courts of jurisdiction we constitute and adjourn them in the name of the Lord Jesus Christ. In the administration of the sacraments, we set apart the elements in the name of Jesus Christ. This morning as we will dedicate this church to God's service we will do so in the name of Jesus Christ.

Jesus Christ is the only attractive power. You may have man-made ideas of how to draw and win men to the Saviour, but there is only one way to do it. It is the Scriptural way, God's way, Christ's way—"And I, if I be lifted up will draw all men unto Me." I believe that when we ministers set forth Jesus Christ in his beauty to a suffering world, that sinners will be drawn to him and shall exclaim in the words of Thomas; "My Lord! and my God!"

It was my privilege and pleasure some weeks ago to make an address in the Y. M. C. A. to a body of men who had organized for the purpose of social fellowship and Bible study. These men called themselves "Trail Hitters." After my address every man present arose and in a few brief pointed sentences testified to what the Lord had done for him. How Jesus Christ had saved him, and was keeping him from day to day. I wish you could have heard those testimonies. Some of those men arose and said, "I was so far down in the gutter of sin that I thought it was impossible for God to save me." Others said, "When Jesus saved me he can save any sinner in this old world. If it is true that Jesus is the only saviour of sinners we should make him the object of attraction by giving him a conspicuous and pre-eminent place in our worship. Leonardo da Vinci, the great Spanish artist, one time painted a picture of the Lord's Supper. It was his object to throw all the sublimity of his art into the figure and countenance of the Lord Jesus, but he put on the table in the foreground some ornamental cups, the workmanship of which was exceedingly beautiful. When his friends came to the picture on the easel, everyone said, "What beautiful cups!" "Ah!" said the artist, "I have made a mistake. These cups divert the eye of the spectator from the Lord, to whom I

wished to direct the attention of the observer." He took up his brush and blotted the cups from the canvas, that the figure of Christ might be the chief object of attention. Let us purge the Church of ritualism and formalism, prune her of her adornments; wipe out every attraction that would detract from giving Jesus Christ the conspicuous place.

II. If the Church is going to shed forth the light according to her capacity she must look upon herself as the divine institution for the salvation of society.

You know there are some people who look upon the Church as a kind of fire-escape. They imagine that once you are a member of that particular institution, you are exempt from all the tortures of hell, and that the Church can save the sinner from future punishment due for sin. But Protestantism looks upon the Church in another light. We look upon the Church not as an end in herself, but as a means to accomplish a God-given end. The means she is to exercise is the preaching of the Gospel. The end in view is the ingathering of lost souls into the Master's Kingdom through Jesus Christ.

I would not dare to make any one believe that he is saved from his sins because he is a member of any particular Church. It is not the purpose or mission, as I have already intimated, of the Church to save men and women from their sins. But it is the mission of the Church to bring lost souls to see their need of a Saviour, so that they might fall prostrate at the feet of Christ and cry out, "God be merciful to me, a sinner." If the Church is going to perform her real mission in the salvation of society, she must operate in a three-fold manner, and if you will allow me to be concrete I will say that the Church ought to be:

A teacher. The Christian Church has always stood for education. You remember that when the eunuch was on his way from Jerusalem to Africa, he was riding along in his chariot reading the Scriptures. Philip ran up to him and said, "Understandest thou what thou readest?" and the eunuch turned to him and said, "How can I understand unless some one teach me." Philip then went up into the chariot and explained the Word of God to the eunuch. His eyes were opened and his mind became enlightened. He saw his need of Christ and accepted Him as His Saviour, got baptized, and went down to his home a saved and regenerated man.

Some time ago a young minister was going down one of the small streets of a large city. He saw an old lady cleaning her windows, but as she was frail and could not easily reach the top of them, he stepped up and politely said, "Madam," can I help you to clean the windows?" She looked surprised and

said, "No, thank you, parson, I will do it myself." But as the young minister insisted, she at last reluctantly consented. A crowd gathered around, and, after he was through, one of the idlers remarked, "Parson, it is pretty dirty work." "Oh, no!" replied the young man, "That is my mission in life, removing the dirt, and letting the light shine in."

The Church should be a soldier. God has equipped her for the conflict. He has given her weapons, with which to fight the foe, and at times it is necessary for the Church to be aggressive. Our fathers tried prayer, and they tried submission to tyranny and despotism. But day after day they were crushed lower and lower, until young Richard Cameron came to the fore. He said: "Followers of Jesus Christ, we must be aggressive. We have prayed and we have bowed in submission, but the Lord calls us to gird on our swords, and put on our armor and go forward and fight for the principles for which we are contending." So young Cameron and his followers went forth, and what they gained is what you and I are enjoying today—religious freedom, and a recognition of the royal prerogatives of King Jesus. Yes, the Church at times must be aggressive. Jesus himself on one occasion made a scourge of small rope, went into the Temple, and drove out the money exchangers, and those who sold doves, and angrily said, "Ye have made my father's house a den of thieves." When we look at the conditions that are in the world, and see vice prosper and flourish, and moral corruption reigning supreme, surely the Church must be in a lethargic state, if she does not awake to the situation, and vehemently denounce evil, and use her power to establish righteousness.

The Church should act the part of a physician. We find that at all times in the world's history, men have had different conceptions of sin. When Jesus was in the flesh, there was a sect known as the Essenes, who indirectly had an idea that matter was evil. They said our bodies are made out of matter. The only way of allowing the soul to have dominion and control over the appetites of the flesh, is self denial, temperance, labor and ascetism.

Socialism looks upon sin as a disordered state of society. They claim that sin is objective and not subjective. The remedy for the elimination of sin is a great political machine, that will provide all things in common, and make an equal distribution of products to supply the wants of all men. If their theories were only put into operation, they claim, we would soon have a veritable heaven on earth.

The Church as a physician diagnoses diseased society; she finds that the source of all trouble is in the heart of wicked man. Her prescription to relieve the malady is, "Faith in

Jesus Christ." When the individual will take this medicine, which is without money and without price, the sinful heart will be cleansed and purified, and mankind will be brought together in a great fraternal brotherhood.

III. If the Church is going to shed forth the light according to her capacity, she must believe that the Bible is the Word of God.

I believe in the plenary and verbal inspiration of the Scriptures. I believe that holy men spake as they were moved and guided by the Holy Spirit of God. I believe that the original autographs of God's word are authentic and free from error. I believe in the inspiration of God's word because the Scriptures say so. I believe in the inspiration of God's word because of how it has been preserved. There is an old painting at Prague. It shows John Wycliff, of England, standing with a candle in his hand. John Huss is shown with a lighted taper in his hand applying the light to the wick of the candle. Martin Luther, the hero of the Reformation, is standing on his tip toes, holding the candle as high as he possibly can, so that its light may be shed forth to the uttermost corner of the earth. Opposite these reformers is a fire, and around it are the devil and his demons; they are holding a consultation how the fire can be put out. At last they agree on a plan; they are all to blow together at one time, so they get down on their knees and start to blow. But instead of the fire being extinguished it only bursts into a greater flame. Has this not been a true history of the Bible? It has been assailed by infidels. It has been attacked viciously by high and lower critics, but instead of being destroyed, it is shining today as it has never done in the whole history of the world.

I believe in the inspiration of the Scriptures, because of the prophecies that have been literally fulfilled. Everything predicted about Jesus Christ took place in the fullness of time, at the very moment and in the very manner as it was prophesied. With this belief in its inspiration, let the Church preach the Word in its totality and simplicity. Not only present its great truths, but believe in our heart and soul that it is the voice of God speaking to us. When the time eventually arrives when our seminaries and universities shall be purged of their destructive critics, and shall eagerly search to get the spirit more than the form into their hearts. Then the Church shall shine, and God's glory shall be manifested throughout the world.

In conclusion, let me say that this Church is going to give Jesus Christ the pre-eminent place in her preaching. This Church is going to be exegetical in the presentation of Truth. This Church is going to denounce sin and evil. With every

fibre in my being I shall unceasingly and unsparingly denounce moral and spiritual corruption, until our land becomes a nation in which dwelleth righteousness. This Church is going to point fallen humanity to Jesus Christ as their only hope of salvation. This Church is going to uphold God's Word, so that its light may encircle the whole earth and that strangers from afar may come under its enlightenment. Brethren, as we have dedicated this Church to God and His service, let us all rededicate ourselves anew to Him, so that the day may soon be ushered in when the Church shall arise and shine, because the glory of the Lord has arisen upon her.

SYNOD'S BUDGET.

It is now October and nearly a half of the Synodic Year is gone. We are naturally wondering what is being done in our several congregations towards meeting the budget, which last Synod made out for the congregations.

Each congregation is expected to appoint as soon as possible a committee to canvass the members of the congregation, with a view to raising the Forward Movement Fund for this year, which is \$10,000. To raise this sum it will be necessary for each member in the Church to give at least \$5. The minimum per member is therefore \$5 a member. That necessarily means that those who are financially able, should give as much more as they possibly can to offset any who may not be able to give the minimum, or the least amount expected, \$5.

The objects for which this fund is being raised are Home Missions, Foreign Missions and Cedarville College. It is to be apportioned as follows:

Forty per cent. for Foreign Missions.

Thirty per cent. for Home Missions.

Thirty per cent. for Cedarville College.

The second part of the budget is to raise for carrying on the work of the Boards this year at least:

\$3 a member throughout the Church for Foreign Missions.

\$1 a member throughout the Church for Home Missions.

\$1 a member throughout the Church for Cedarville College.

Shall we begin now and finish the job by Thanksgiving, or Christmas or April?

Some congregation please start the work. Which will be the first to report to the Advocate: "Our quota is raised," and thus lend an impetus to the work throughout the Church?

THE PHILADELPHIA PRESBYTERY.

The Philadelphia Presbytery at its meeting on the first Tuesday evening in Nov. took the following action in reference to Synod's Budget on Sustentation and Reconstruction Fund.

Resolved: "In view of the fact, that our Presbytery being greatly interested in the sprcad of the gospel at home and in foreign lands; and in the growth and in the prosperity of Cedarville College; we urge the different churches under our care to comply as far as their means will permit, in contributing their allotment to Synod's Budget on Sustentation and Reconstruction."

Rev. James L. Chesnut, has accepted the call to the Seventh Church Philadelphia, and December 19, is set as the date for his installation.

OUR PRAYER LEAGUE.

As a denomination we are facing great opportunities and responsibilities.

The College in one of the best years of its history is facing the future with great hopes, and earnest prayer for better things to come. The Seminary because of its affilliation with the College is able to draw a larger number of students than it could otherwise do. Compared with other seminaries, ours has a much larger attendance in proportion to our denominational strength than can be found in other similar schools. The prospects for the developement of the work of the Foreign Board in India are over bright. When Rev. and Mrs. Waide, come home next year on furlough, it is to be hoped that they will be able to stir us with their account of what has been done, and inspire us to greater exercise of faith in the future. The word from our Home Mission field is very encouraging. The workers are busy and more are needed for the rest of this year and next year. Are there any young men or women in our church who will volunteer for this work? This is a good chance to do good and get some valuable experience. May we not pray that the way will be opened up for the organization of at least one mission church this year.

To do this our greatest need is prayer; otherwise our labor will be in vain.

Without prayer, we may bring in all the tithes into the store house of the Lord, and yet not gain the desired end. The first essential is the power of God, and this is secured only by prayer. Prayer is power with God and among men.

It was with this thought that a resolution passed urging a prayer league in all our congregations. So far we have only heard of two such leagues, viz: Concord and Coulterville. Cedarville will organize one within the Present week. We expect to have cards printed with the heading, "MY PRAYER PLEDGE," Having the various objects for which prayer is daily to be made printed below. To the list of our own denominational activities we will add, "prayer for a revival of religion at home and abroad."

Let us all form such a league, and He who has never broken a promise will answer our prayer by sending us spirital and temporal blessings to our own lives and to the church.

W. P. H.

LETTER FROM KENTUCKY.

Houston, Ky., November 4, 1919.

Dear Friends:

Today is election day. This is a Republican district so they are voting for the Republican candidates of the State. Votes will be sold and drinking will also be carried on, but not as bad as when voting for the county candidates. The ballot box has been here at the post office for several days. I was afraid some one would come and ask for it besides the officers. For several years it has been destroyed either by fire or sunk in the river. I hope that the time may come when none of this kind of work will be carried on here. The school across the creek was closed for today, being election day. The voters around here travel about four miles in order to vote.

School has already commenced on the fifth month. We have 40 in attendance now. New ones are coming in all the time while some are leaving. Mr. De Vinney, who came here the first of September, teaches in the advanced room in the mornings, while Miss Cunningham has charge in the afternoons.

We like the new time fine. We commence school at 7.00 A. M. and let out at 2.40 P. M. Very few of the people have changed their clocks.

Miss Cunningham, who helped to start this mission, is our matron. We like her fine. There are 10 boys and girls who stay at the dormitory and expect five or six more. Two of these girls work for their board and room. Six girls have already asked to work for their board and room, but it is hard for us to find work for them. It is very hard to refuse them. Mrs. Laura Belle Turner, a native girl who received her education here several years ago, is doing the cooking now. She is a fine cook and takes up with the work quickly.

Saturday we had a heavy rain. The creeks were the fullest they have been for a long time. They being so swift were not safe for people to cross on mules or horses. Two boys coming from the grist mill had each a turn of corn meal. The mules stumbled while crossing the creek, losing both turns of meal, a saddle and both of their hats. It was almost night when the boys returned home. It was the first time for years that the mail carrier did not return the same day. He came in the next morning about 9.30. The high water caused a great loss to many of the people along the river. Most of them worked all night to save the corn. The water has gone down now so the creeks are passable for people.

There has been very little sickness here this year. Some of the people have a breaking out similar to little boils. I myself for one have had this trouble. Three families have had the smallpox but are better now.

We need more workers here for the winter term. Can't some one come and help to educate some of these children? We need you, but most of all we need your prayers.

Yours in His service,

IRMA CRESWELL.

AMONG THE CHURCHES.

CEDARVILLE, OHIO.

The installation of Rev. W. P. Harriman, who was called from the Fairview, congregation to the Cedarville pulpit, took place on August 17, at 11 A. M., taking the place of the regular services of that day. The Ohio Presbytery was called into special session by the Moderator, Rev. W. R. McChesney, who led in prayer. After the usual devotions and praise service of the morning, the Installation Sermon was preached by Rev. R. C. Galbreath, pastor of the Presbyterian Church of Union, N. Y., and son of the Cedarville congregation. The Edict was read by Elder W. H. Creswell. The Installation Prayer and the Charge to the pastor were made by the Moderator, and the Charge to the people by Rev.

F. A. Jurkat. Presbytery then was adjourned in due order, and the Cedarville congregation began a new chapter in their existence.

During June and July the pulpit had been supplied by Mr. R. N. Colman, and he in turn took up Rev. Harriman's work at Fairview in August, as a supply. After another two months' interval, he has again been called upon to supply that pulpit, while he is finishing his studies in the Seminary.

The Ohio Presbytery met in semi-annual session at Cedarville, September 22, and took under their care as a divinity student, Mr. Gavin Reilly, a young man who has recently joined the Cedarville congregation. He comes from Prince Edward Island, and was advised to come to Cedarville College, by Rev. James Heron, an alumnus.

Eula McFarland, infant daughter of Mr. and Mrs. Rufus McFarland, died Aug. 22, of typhoid fever.

A daughter was born to Mr. and Mrs. Raymond Williamson, Oct. 26, and has been named Frances.

A June wedding was signalized by the marriage of Miss Eva Bailey to Mr. Frank Judy, a soldier of the Great War.

Two soldiers of the congregation have also joined the union ranks. On October 23; Mr. Noah DeVault married Miss Ruth Lloyd, of Xenia; and on Armistice Day, Mr. Herman Stormont married her sister, Miss Ada Marie Lloyd.

The Cedarville congregation has taken up in earnest the General Synod Sustentation & Reconstruction Fund. A canvass of the congregation resulted in pledges of \$5908, extending over five years. Of this, \$1556 is to be paid during the present year.

The annual Church Statement Book for the year ending May 1, 1919, was issued in August. It shows that the congregation contributed for all purposes \$6,268.90. In this sum there are for Current Expenses, \$2460; for Cedarville College, \$660; for Home Missions, \$520; for Foreign Missions, \$940; for American Bible Society, \$178; for American Jewish Mission, \$85; for India Emergency Fund, \$611. In addition to the above, members of the congregation contributed to Cedarville College over \$2500.

FIFTH REFORMED PRESBYTERIAN CHURCH.

Services in connection with the Lord's Supper which was held on Sabbath Day, October 19th, were very well attended. Two hundred and seventy-two of our members sat at the Lord's table which was one of the largest numbers taking communion. Nineteen new members were added to the church membership. On the Friday evening prior to the Sabbath Day services the Rev. Thomas Whyte spoke to the members of the congregation, on Sabbath evening the Rev. James L. Chesnut preached and on the following Monday evening the Rev. John Baird, of Mauch Chunk, spoke at the service. Each of these services was well attended and those present enjoyed the tidings of salvation as brought to them by these pastors.

On Monday evening, November 3rd, the Ladies' Aid Society of our church, who are a strong power in the welfare of our church and has a membership of over 75, held a sociable at the home of Mrs. Hugh Troland, their president. The evening was very enjoyable and a large number gathered at the home.

On Friday evening, November 7th, the Bible class of our church gave to the members of the congregation a sociable. A large number of the congregation were present and enjoyed the entertainment, which consisted of a sketch, piano solo and vocal; also the members of the Ladies' Aid Society gave a selection from the Bible songs. At the close of the entertainment refreshments were served. Those present enjoyed a real treat in the line of entertainment.

The trustees are taking much interest in the improvement of the church building. They have recently had a new roof put on, new ce-

mented sidewalk and some of the walls pointed. They now are planning to further improve the building on the outside, giving it the finest appearance of any church in the neighborhood. Our people believe in looking after the house of God as well as the home, and with this spirit in mind and with the financial aid the members of the congregation are giving them, surely our Master's house will be well looked after.

Our Sabbath School in hearing that the trustees intend to beautify the church thought they would get in line and make improvements in the Sabbath School room. Mr. Kerr, superintendent of the Sabbath School, was appointed to get estimates for the papering of the room, and we hear same will shortly be started. To show the spirit that exists in our school one of our boys' classes volunteered to remove the paper from the walls if same is necessary. What a grand spirit when all work together for the advancement of Christ's kingdom, each doing his or her part. May we also state here that our school is rapidly improving in attendance and giving good aid to foreign missions in the financial line.

The annual supper of the Presbyterian Home was held on Thursday, November 16th, at the home. Mrs. Hugh Troland, chairman of this church, reported that she received seventy dollars in subscriptions for the home. Mrs. Troland also reports that quite a few from our church took supper there and we know they certainly enjoyed it.

Our junior church is coming along well in attendance, having now between thirty and fifty children present each Sabbath evening at 7 o'clock. Our C. E. Societies are also being well attended.

Sabbath, Nov. 16, was our pastor's third anniversary. The Ladies Aid Society and the Board of Trustees had placed two beautiful bouquets on the pulpit in honor of the occasion. Our pastor had said nothing about it and the flowers were quite a surprize to him. During the evening service he called the Session and Trustees to the pulpit and presented to those present, a rose, the congregation singing psalms 133 and 23. The services were well attended. God is blessing us and we see evidences of it evrywhere. The one object of the pastor and people is the advancement of Christ's Kingdom.

SPARTA CONGREGATION.

Since our last notes, we have lost by death one of our members, Mr. William A. Dunn, aged 71 years, 5 months and 17 days, who died at the home of his father-in-law, Mr. William H. Wilson. He had been failing in health for a number of years. Last spring he gave up his work and removed to town to be under his physician's care. His sufferings were seevere and were borne patiently. Mr. Dunn was a good citizen, a kind neighbor, a loving husband.

Funeral services were held at the R. P. Church, North St. Louis street, conducted by his pastor, Rev. W. J. Smiley, assisted by Rev. J. R. McIlroy, and the body was laid to rest in Caledonia Cemetery. "If a man die shall he live again? All the days of my appointed time, will I wait, till my change comes."

All of the young men called into their country's service from our congregation, eight in number, have been discharged.

Miss Anna T. Boyd and John R. Smiley were united in marriage at the home of the bride's mother, Tuesday evening, September 9, 1919, at 8 o'clock. The ring service was used, and the ceremony was performed by the father of the groom, Rev. W. J. Smiley.

The bridal party left the same evening in a car for East St. Louis, where they took the train to Indianapolis for a short visit with the

groom's brother, Dr. James H. Smiley.

They will make their home in Sparta, where the groom is employed in the Sparta State Bank. They have the best wishes of a large circle of friends.

Dr. and Mrs. J. H. Smiley, of Indianapolis, Ind., and Wilmer Smiley, of Dallas, Texas, visited home folks recently. While here, arrangements were made to hold a family reunion, on Saturday, October 4. This was a happy occasion for both parents and children, as it had been several years since all the members of the family had been permitted to be together.

Rev. Smiley's family was royally entertained at a 6 o'clock dinner, at the hospitable home of Mr. and Mrs. A. B. McMillan, October 6.

Our fall communion will be held Sabbath, November 2. The services on Thursday will be conducted by Rev. A. S. Creswell, of Coulterville, at 10.30 A. M.

GRANT STREET CONGREGATION.

It was our privilege to assist Rev. J. B. Wilson, D. D. at the communion of the Grant Street, Pittsburgh congregation on November 9th. The attendance was good and the congregation is alive to all of the interests, home and foreign, in our church. It was especially gratifying that during the communion season they raised \$115., for the current expenses of Cedarville College. A goodly number united with the congregation. The communion season was one of refreshing and blessing. The harmony in the congregation and their mind to work are just what can be expected where the cooperation between pastor and people is so free and complete and when the spirit of the Lord is manifest.

Our visit with brother Wilson and his family and our stay among his People was pleasant and helpful. Our prayer shall be for God's richest blessing to be with both pastor and people.

W. R. McC.

OUR COLLEGE AND SEMINARY.

The attendance grows. There are 74 in the regular College work, 50 in music, and 20 in the Seminary, of whom 4 are young women. The total attendance in all is 144, the largest in the history of the College.

We have received 10 scholarships, leaving only 15 more to raise. Mr. E. L. Stormont of Cedarville has contributed \$100 to the Bible Chair and Miss Rosa Stormont's class has given \$100 to the same fund.

Mr. W. L. Clemans, a United Presbyterian, of Cedarville has given \$100 to the Current Expense Fund, and Mr. Fred W. Sproul, of Pittsburgh, Pa., a student in the first year of the College, gave \$10. to the current fund. The Grant St. R. P. congregation, gave \$115. to the current fund.

We are grateful to our friends for these gifts and also thankful to God who prompts them to give them.

Rev. W. P. Harriman, has kindly taken a class to teach in the College. His work there and in the congregation and community is counting and winning friends for him.

The large attendance in the College has made some large classes, and naturally

rendered the seating capacity below par in several class rooms, so that students are compelled to carry chairs from one room to another. We Need About Two Dozen Class-room Chairs. Every seat in the Chapel is taken and some students have to sit in chairs.

The new Cedrus Staff has started on the Annual and it will be brighter, longer, and better than ever.

Four basket-ball teams have organized for the season, representing both sexes. Some of the best College teams of the state will be engaged.

Two splendid tennis courts have been fitted out. A tennis club of 30 students has been organized and quite a number of interesting tournaments are being played off.

All the classes have had their social events and the faculty gave a social to all of the students; while C. E. Society of the R. P. Church and Y. P. C. U. of the U. P. Church have given socials to students and faculty.

The Educational department has visited a number of High Schools for observation purposes.

Dean Leroy Allen alternate for Dr. F.A. Jurkat represented Cedarville College at the inauguration of the new president of Marietta College, Oct. 17th.

The Orange and Blue Literary Society with 35 members has started its work.

The Y.M. & Y. W. C. A. are in a flourishing condition. About 12 of our boys attended the Y. M. State Convention at Springfield, Ohio.

The Seminary boys hold weekly prayer-meetings and they are very helpful.

The Xenia U. P. Seminary was the guest of our Seminary boys in the early part of October. A most delightful evening was had by all. It is hoped that the interest between the two Seminaries will increase.

We are in a campaign for 75 new students for the fall of 1920, and for \$15,000. more for our Bible Chair by May 1920. Pray for us. Work for us. Talk for us. Give to us. Pray for your College and Seminary.

FRIENDS OF CEDARVILLE COLLEGE & THEIR CONTRIBUTIONS.

During the past month the following contributions have been received:

Fred W. Sproul, Pittsburg, Pa.,	\$10.00
Seventh Church, Philadelphia,	23.25
Cedarville Congregation,	104.00
Cedarville W. M. S.	40.00
Cedarville S. S.	95.31
Sparta, Mission Band,	5.00
N. L. Ramsey, Cedarville, O.,	20.00
Mrs. N. L. Ramsey, " "	20.00
Mrs. W. A. Collins, " "	40.00

CHRISTIAN ENDEAVOR TOPICS.

December 7, 1919.

Topic: "Truths that Jesus taught. Matt. 5: 3-12; John 21: 25. (Consecration meeting.)"

Bible Readings.

1. Truths about God. John 5: 16-27.
2. About Man. John 8: 31-47.
3. About Salvation. John 10: 22-42.
4. About Himself. John 5: 33-47.
5. About Humility. Matt. 18: 1-10.
6. About Service. John 21: 15-25.

Bible Teachings.

Jesus taught that humility is happiness. The best cure for egotism. (v. 3.)

Jesus taught that hunger for righteousness is better than hunger for pleasure or riches. (v. 6.)

Jesus taught that the heart is the organ of spiritual sight. To see evil makes it blind. (v. 8.)

Jesus taught that, if the heart is right with God, we can never be robbed of heavenly blessings. (v. 60.)

Pertinent Questions.

1. What truth taught by Jesus impresses us most?
2. What does he say about sin?
3. What does he say about false ambition?

December 14, 1919.

Topic: "How to use the Bible." Psalm 19: 7-11; Matt. 4: 1-4.

Bible Readings.

1. Search for Truth. John 5: 39; Acts 17: 1-14.
2. Reading for Instruction. Deut. 4: 1-10.
3. Reading for Comfort. Rom. 15: 4.
4. Reading for Strength. Josh. 1: 1-9.
5. The Sword of the Spirit. Eph. 6: 12-17.
6. The Power of the Word. Rom. 1: 16; Jer. 23: 28, 29.

Bible Teachings.

Read and obey the Bible, to be turned to right ways. (v. 7.)

The Bible reveals God's purposes and our duty. (v. 8.)

The sweetness of divine truth must be extracted. (v. 10.)

We must know our Bibles to get the good we need. (v. 4.)

Pertinent Questions.

1. What help have we received from the Bible?
2. What is the most valuable way of studying the Bible?
3. What helps are needful in studying the Bible?

The word of God is a seed. It is alive, and will do its work.—

Anon.

We search the world for truth; we cull
 The good, the pure, the beautiful,
 From graven stone and written scroll,
 From all old flower-fields of the soul;
 And weary seekers of the best,
 We come back laden from our quest
 To find that all the sages said
 Is in the Book our mothers read.

—Whittier.

December 21, 1919.

Topic: "The Christmas Message and the Christmas Spirit." Luke 9: 18-14; Matt. 2: 9-11.

Bible Readings.

1. The Message of Good Cheer. Isa. 40: 1-11.
2. The Spirit of Friendliness. 2 Tim. 1: 1-16.
3. The Message of Peace. Hosea 14: 1-9.

4. The Spirit of Joy. Isa. 54: 11-17.
5. The Message of Redemption. Rev: 5: 1-4.
6. The King of Men. Isa. 32: 1-8.

Bible Teachings.

God's message comes to us in the midst of our daily duties. Let us pray for ears to hear it. (v. 9.)

The Christmas message is one of courage. "Fear not." Why should we fear if God is with us? (v. 10.)

A message of peace for heart and conscience, peace among neighbors, peace between nations. (v. 4.)

The spirit of Christmas is that of worship, expansion, generosity; nothing narrow or selfish. (Matt. 2: 11.)

Pertinent Questions.

1. What can we learn from the importance of Christ's coming into the world?
2. How we prove our love to our fellowmen?
3. What does Christ's coming into the world mean to us personally?

December 28, 1919.

Topic: "How to make next year better than this." Psa. 90: 1-17. (New Year's meeting.)

Bible Readings.

1. Attend Church Better. 1 Cor. 15: 58.
2. Be Punctual in Attending to Duty. Lit. 2: 1-15.
3. Be More Constant in Communion With God. Psa. 23: 1-6.
4. Exercise Human Sympathy. Esther 4: 1-17.
5. Be More Faithful in Divine Service. Hag. 2: 1-9.
6. Strive for Moral Growth. 2 Peter 1: 1-11.

Bible Teachings and Serious Thoughts.

Years are fleeting and once gone, come again no more; therefore value time. (v. 3.)

The eternity of God suggests the immortality of man, which makes life tremendously important. (v. 2.)

To live and not grow wiser and better is as bad as not having lived at all. Life is a school. (v. 12.)

We should grow more beautiful in spirit every year, more tender and kind. Less than this is failure (v. 17.)

A year of prayer. Prayer is communion, friendship with God, which lifts life out of sordid selfishness to high aims and aspirations.

A year of concentration on some great purpose. No life can be better than that which is aimless and slack. Haul in the slack this year.

A year of service. God reveals Himself in life's activities for those that have eyes to see Him. Doing good is the open door of heaven.

A year of faithfulness in all relations, as sons, daughters, brothers, sisters, workers, employers, friends, neighbors. We can all be better than we were last year.

Pertinent Questions.

- How can we be better Endeavorers?
 How can we get better training for life?
 What have we learned from past failure?

MID-WEEK PRAYER-MEETING TOPICS.

December.

3. The Purpose of Giving Us the Gospel. John 20: 30, 31.
10. Inefficient Builders—Vain Watchmen. Psa. 127: 1.
17. A Reason for Our Hope. 1 Pet. 3:15.
24. Christmas Message. Isa. 9: 27.
31. The Psalm of Life—Lessons for the End of the Year. Psa. 90.

ACKNOWLEDGEMENTS.

The following persons have paid \$1. each for the Advocate unless otherwise indicated:

Mrs. David Curry, Coulterville, Ill: A. J. Henry, Clay Center, Kan: Mrs. Nellie B. Redpath, Baldwin, Ill: Susanna Patton, Youngstown, O: Mrs. S. M. Taylor, Richmond, Kan: Miss Eva P. McGeehan, New Galilee, Pa: Rev. C. A. Young, Boston, Mass; Mrs. J. W. Caruth, Beaucoup, Ill. Mrs. J. M. Fulton, Maquoketa, Ia; Mrs. M. J. Gailey, Seattle, Wash. \$2.; Mrs. Jane E Brown, J. H. McClure, Cutler, Ill; J. W. Liddle, Abigail Liddle, Duanesburgh, N. Y.; Mrs. Elizabeth Blair, A. E. Huey, Cedarville, O; Rev. John Parks, Rev. Thos. Whyte, James McCaughey, Robert N. Colman, John Long, Miss Margaret McNaull, Alex. Colville, \$2. Philadelphia, Pa.

Rev. F. A. Jurkat

Cedarville College.

CEDARVILLE, OHIO

Twenty-sixth year opens September 10, 1919.

Our Church College is growing. It is recognized at home and abroad. The work is thorough and sound. The environment is healthful and safe. All our students are active Christians. We can give you any course of study that you wish. Enter college this fall and prepare yourself for the great tasks and duties awaiting you after the war. Preparatory, Collegiate, Music, Household Arts and Theological Courses, as well as courses for teachers. A school for both sexes. Total expenses for the year to the student, \$221. Send for catalog.

W. R. McCHESENEY, Ph. D., D. D., President.

REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY

CEDARVILLE, OHIO

Next Session opens September 10, 1919.

Our Seminary is one of the oldest in the United States. It has a full faculty and modern courses. Regular seminary course of three years, leading to a diploma. Four-years' course leading to the degree of B. D. A five-years' combined Arts and Theology course, leading to the degree of A. B. Bible and Mission courses for both sexes. Young men of our own church are asked to consider the Gospel ministry. Open to students of all churches.

For further particulars write to

REV. W. R. McCHESENEY, Ph. D., D. D., Dean.